The Monument to James Montgomery at Sheffield, was unveiled on Monday, July 29, in the presence of a large concourse of people. A great desire was expressed that a monument should be raised to his memory; but for some years the matter remained in abeyance. At length the Sunday school teachers stirred in the matter, and the result was the erection of a monument at the cost of £1,100. There was a large procession through the town to the site of the statue, and the town observed the day quite in the holiday fashion. The mayor (H. Vichers, Esq.) delivered the inaugural address. Other addresses of an appropriate kind were also delivered.

Moneys Coined.—Within the last ten years there have been coined at the Mint 48,911,848 sovereigns, 14,416,569 half-sovereigns, 466 crowns, 1,493 half-crowns, 15,638,372 florins, 23,095,506 shillings, 21,735,183 sixpences, and many thousands of smaller silver coins. The copper and bronze money coined has been 23,282,384 pence, 35,739,421 half-pence, 22,456,276 farthings, and 3,535,776 half-farthings.

Population of the United Kingdom.—The completed returns of the census show that the population, not reckoning army, navy, or merchant seamen who were abroad, amounted to 29,031,298, an increase of 61 per cent in fifty years, notwithstanding that we have been planting nations by a vast emigration. The number of inhabited houses in the United Kingdom is 5,154,985.

The Following Advertisement recently appeared in *The Ecclesiastical Gazette*:—"Wanted a curate, of evangelical views, without any Tractarianism, who is no smoker, and does not take snuff, who is of sober habits, and has a good voice, to undertake all the parochial duty in a town with a railway station. Stipend, £96."

A Soldier Bishop.—The war in America has revived this anomaly of the middle ages. We hear that "Brigadier General the Right Reverend Bishop Polk will take command of the forces on the lower Misissippi." Then we hear of Rev. Captains and Colonels who drill regiments and then preach to them!

Going to Bed by Steam.—In the Continental Hotel, Philadelphia, there is a steam-lift for taking the guests to bed, which is said to have cost 10,000 dollars.

REVIEW OF THE PAST MONTH.

Monday, August 26.

At Home.—The Queen and the Prince Consort are now in Ireland, where they were received, at the express desire of Her Majesty, without any noisy demonstrations by the people. The Prince of Wales and Prince Alfred joined the royal party. After visiting the Camp at the Curragh, the Queen departed on a visit to the lakes of Killarney, where she was received with raptures by the warm-hearted Irish.—A few weeks ago, after visiting Paris, the King of Sweden came to this country, and after waiting upon the Queen and visiting London, returned to his own country.—On the removal of Lord John Russell to the Lords, a contest for his vacated seat for the city took place, between the Lord Mayor, a tory, and Mr. Wood, a liberal, son of the celebrated Alderman Wood, the friend of Queen Caroline, when his lordship was defeated; but a conservative, after a hard fight, won the new additional seat for South Lancashire.—Two eminent men, in the prime of life, died a few days ago, the Bishop of Durham, Dr. Villiers, and Lord Herbert; both highly and deservedly esteemed.—Parliament was prorogued by commission on Tuesday, Aug. 6th.—Several awful murders have been committed lately, and more distressing, some of them were of near relatives, and others by mere children.—A dreadful collision took place between two Sunday excursion trains yesterday morning, in a tunnel near Brighton, when twenty-three were literally smashed to death and nine seriously injured!

Abroad.—Two battles have been fought between the Northern and Southern armies. The first in Virginia, where the North drove back the South, when a panic seized the North, and they fled in confusion to Washington. The next in Kentucky, when the North again defeated the South, and then retreated in good order. The South are said to have had a much larger force under command on both occasions, but were so disabled as not to be able to pursue their opponents. The soldiers of the North appear to be raw recruits, undisciplined and insubordinate, but these repulses may teach them the importance of discipline and subordination. At present there are no signs of reconciliation between the contending parties.—The Hungarian Diet has firmly and unanimously refused the proposals of the Emperor for the amalgamation of their kingdom with the Austrian Empire. They stand up for their ancient rights as a separate nation.—The Sultan proceeds vigorously in his work of retrenchment and reform. Many of his most valuable jewels have been sent to London for public sale.—The Pope and his Cardinals remain as they were, grumbling at France, whilst protected by her soldiers. They have been attempting to extort, by bribes and threats, from the priest who attended Cavour in his dying moments, a report that the great statesman repented his opposition to the papacy, but the brave priest would not be made their tool, so they degraded him. They would have made a nice handle of a "confession," if they could have got one.

Marriages.

July 13, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, Mr. Thomas Silk, of Glasgow, to Miss E. Nelmes, second daughter of Mr. Thomas Nelmes.

July 18, at Denmark-place baptist chapel, Camberwell, by the Rev. Charles Stanford, Mr. Samuel Steane Gray, of Brunswick Crescent, Cold Harbour Lane, to Miss Caroline Albina Davies, of Lilford Road.

July 20, by licence, at the baptist chapel, Arnsby, Leicestershire, by the Rev. Shem Evans, assisted by the Rev. T. Rhys Evans, the Rev. B. Arthur, of Coate, Oxon, to Ann, widow of the late Mr. Gardner, of Brize-Norton, Oxon.

July 22, in the baptist chapel, Ledbury, by licence, Mr. D. Williamson, to Orpah, the youngest daughter of the Rev. J. J. Kiddle, by whom the ceremony was performed.

July 24, at the Independent chapel, Kibworth, Leicestershire, by the Rev. T. Stevenson, baptist minister, Leicester, Mr. Joseph Wardle, to Mrs. Mary Kimbell.

July 24, at the baptist chapel, Rawden, by the Rev. Dr. Godwin, William Rose Jordan, Esq., Birmingham, to Mary Frances, eldest daughter of Robert Thomas, Esq., Rawden.

July 25, at Camden Road chapel, London, by the Rev. C. Bailhache, baptist minister, of Watford, Mr. John Hamer, Leeds, to Sarah Sharp, third daughter of Mr. John Heaton, of the same place.

August 7, at Crane Street baptist chapel, Pontypool, by Dr. Thomas, the Rev. J. P. Mursell, pastor of the baptist church, Belvoir Street, Leicester, to Mrs. A. D. Rogers, of Newport, widow of the late Rev. J. T. Rogers, of Margate. This is Mr. M.'s third marriage.

August 7, at Regent's Park baptist chapel, by the Rev. John Eustace Giles, father of the bridegroom, the Rev. William Leese Giles, of Dublin, to Helen, eldest daughter of Mr. John Elphinstone, of Regent Street, London.

August 8, at Belvoir Street baptist chapel, Leicester, by the Rev. T. Lomas, Mr. T. G. Butler, of Whitwick, to Miss E. Yates, of Leicester.

August 12, at the Sunnyside baptist chapel, near Rawtenstall, by the Rev. A. Nichols, Mr. William Ormerod Crompton, of Reedsholme, to Miss Hannah Ann Whalley, of Crawshawbooth.

August 13, at the new baptist chapel, Devizes, by the Rev. S. S. Pugh, Mr. R P. Fox, of South Shields, to Frances Penstone, youngest daughter of the late Mr. Harry Earle, of the former place.

Deaths.

July 30, Maria Rodway, wife of E. J. Rodway, baptist minister, Weston-super-Mare.

August 4, at his residence, Strawberry Place, Newcastle, the Rev. Samuel Jackson, aged 75. He had been fifty-five years a Wesleyan minister. He was elected President of the Conference in 1847, and for several years was Governor of the Richmond Institution for the Training of Ministers.

August 5, Mr. John Bailey, aged 67, for many years an esteemed member of the baptist church, Charles Street, Leicester.

August 6, at the house of his youngest son, at Charlton, Woolwich, the Rev. Thomas Boulton, baptist minister, late of Graham's Town, South Africa, formerly of Cranbrook, Kent, aged 69. A preacher of the gospel for upwards of forty years, "he rests from his labours, and his works follow him."

August 12, at Plaistow, Sarah Diment, the beloved wife of the Rev. B. Preece, of Cotton Street baptist chapel, Poplar, in the 31st year of her age. "Asleep in Jesus."

August 15, at Edmonston, Biggar, N.B., of acute diptheria, Honoria, youngest daughter of the late Major-General Sir Henry Havelock, aged 20.

August 23, at his residence, near Barlestone, Leicestershire, Mr. T. Kirkman, aged 80. We believe that our venerable friend had been a member of the General Baptist church at Barton for upwards of sixty years, and a deacon for the greater part of that time. Mr. K. was father of the wife of the Rev. I. Stubbins, missionary to Orissa. He was an intelligent, amiable, and liberal christian gentleman, highly esteemed and beloved by a wide circle of relatives and friends.

THE
BAPTIST REPORTER.

OCTOBER, 1861.

CAREY'S CENTENARY CELEBRATION.

The years which intervened between 1760 and 1770, ushered into the world two remarkable men—Napoleon and Wellington. We shall add a third—William Carey.

It is also remarkable that when Carey preached his famous mission sermon at Nottingham, and set out on his errand of mercy to the East, the nations of the West were filled with horror and alarm at the sanguinary scenes of the great French Revolution, and the avowed atheism of its leaders.

And further, in the same year and month when Carey, having at length found a resting place in India, was sitting down to the task of learning the language of its people, a young lieutentant of artillery, born in Corsica, but educated at a military school in France, was giving the first successful proofs of his engineering skill in the defence of a French sea-port.

Seven years passed by, and then the humble and patient baptist preacher baptized his first native convert in the sacred river of the Hindoos; and the young lieutenant had become First Consul of France. Their further history we need not trace; we only remind our readers that the Consul, having subdued Continental Europe, became Emperor; but at length, with the wings of his boundless ambition broken, he died in pining exile on a distant rock of the ocean! What Carey did, and how he died, will appear in what was said at this Centenary celebration of his birth.

The celebration took place in the New Metropolitan Tabernacle on Monday evening, August 19th. At six o'clock, about 700 ladies and gentlemen took tea in the lecture room beneath, who, at seven, adjourned to the Tabernacle, which was soon well filled with an attentive and interested audience. Over the platform, in white letters on a crimson ground, was Carey's famous motto:—

"Attempt Great Things for God,
Expect Great Things from God."

John Marshman, Esq., the biographer of Carey, was engaged to preside, but was prevented by the death of the youngest daughter of his sister, Lady Havelock, widow of the late Sir Henry Havelock, Bart.

Sir S. Morton, Peto, Bart., M.P., was requested to take the Chair, and, after the reading of the 72nd Psalm, and singing

"Jesus shall reign where'er the sun,"

the Rev. J. Hinton engaged in prayer.

The CHAIRMAN then rose, and after expressing sympathy with Lady Havelock in her bereavement, proceed to say:—"We are met as you know to-night to celebrate the centenary of William Carey. The young men of our auxiliary missionary society felt that it was a befitting occasion to call their friends together, and that it might be improved to the imparting an additional interest to the missionary work. The assembly I see before me convinces me that they were perfectly justified in their anticipations. I am sure you all sympathise with the object which has called you together. It has often struck me that it is very remarkable how God adapts the agencies which he calls to the work, and how wonderful is the manner in which he prepares those agencies for the work. One cannot forget how that when Carey was born a great controversy had arisen in the church of Christ, and how his mind was by the mighty influence of Fuller led to scrutinise the questions which at that time were affecting the church at large as to the responsibility of man and the sovereignty of God. I need not refer you to that controversy or its effects; but surely the church was being largely prepared by the spirit of inquiry which was thus evolved for being called to the great question of missions to the heathen by Carey himself. Carey was eminently adapted to this work. Where shall we find more genuine heroism than in him, as he went forth with the burden of the Lord upon him, so that nothing could in the slightest degree turn him from his purpose? Where shall we find the man whose mind was better fitted for his work—who, raised by God from the humblest position, was able afterwards to take the noble position which he occupied in India? I have heard from those who knew him that whether at the table of the Governor-General, or whether in addressing the poorest persons, or in whatever aspect his work was viewed, there was something remarkable about Carey which impressed every man with respect for him and for his work. And certainly one cannot help thinking of that occasion when in the British House of Commons Carey's name was mentioned, and the Government were blamed for not having put a peremptory stop on his work: and how that great patriot, Wilberforce, rose in his place, and in remarkable language demonstrated to the House that since the time of the Apostle Paul there had nothing arisen comparable with the mighty conception of the work of Carey. And now what do we find after the expiration of a hundred years from his birth? Though but a comparatively small portion of the world is occupied, yet a very large work has been attempted and accomplished. On an occasion like this we are called upon to exhibit thankfulness to God for the past, and to take courage for the future. Carey translated the Bible into the Hindoo languages, and those who have followed him find in the instrumentality thus adapted to their hands one which Carey himself did not possess, but which it was his first effort to prepare. I trust that our friends who are about to address us will be able, by exhibiting to our minds the principal events in Carey's life, to infuse into us fresh zeal in the missionary work, so that we may all have reason, when we go away, to thank God that we have been present at the meeting.

REV. J. P. CHOWN:—We must all feel, I think, on every ground, that it is well the life and character of such a man as Carey should be kept in mind, and especially that this hundredth anniversary of his birth should be noticed, so that, if it may be, other Careys may spring from its commemoration, and other souls catch the holy impulse by which he was inspired. It is with this view, I should suppose, that I have been requested to speak for a few minutes on his early life and ministry, and would ask your prayers that in doing so both your spirits and mine may rise in some measure to the standard that may be set before us, and learn to be followers of them amongst whom Carey was a standard-bearer, who have nobly done their life-work, and through faith and patience are now inheriting the promises. As to the facts of his early history, they may be soon told. He was born in the year 1761, in the village of Paulerspury, in Northamptonshire. While in the habit of attending the parish church he became concerned about his soul; this led him to seek after God's blessing, and christian society in which it might be found, and so he became a christian. It proved that the society into which he was brought was that of good people who had separated from the Established Church, and so he became a Dissenter. He was invited in the course of a little time to speak out of his heart, so full as it manifestly was of divine things, and so he became a preacher. Soon after this, he heard a sermon at the baptism of an infant which decided his mind on that subject, and he became a baptist. Not long after this he received an invitation to become the pastor of a village church in Northamptonshire, and he felt it right to accept it, and so he became a baptist minister. While here the mission thought sprang up in his soul till it found such glorious manifestations in his life, and he became a missionary. These are the principal facts in his history, so far as I have to do with them. We must all feel, however, that his character is not to be found in them so much as in the impress, broad and deep, which that character, like a living seal in the hand of God, has stamped upon the whole Church of Christ; in the missionary spirit which has risen out of us in the last half-century, mainly in response to his call and in acknowledgment of his example; or in that glorious exhibition he has given us of the mingled simplicity and sublimity, gentleness and power of the spirit of christianity, to which we may point the scoffer, and summon the christian to the end of all time, with holy gratitude, exultant confidence, and ever increasing joy. And it is very interesting to watch the steps by which he became what he was. You see him first a little boy sitting in his cottage home reading "Cook's Voyages Round the World," that is when the mission thought first enters his heart. Then you see him standing in his village school-room poring over a map of the world, the great heart within him yearning over the dark places of the earth, "full of the habitations of cruelty." And then you see him as a village pastor, timidly rising in a ministers' meeting to tell out the thought that is in him, but, alas! only to sit down again rebuffed and rebuked for his spiritual ambition and forwardness. And then you see him sitting down in his own home, amid poverty and want, to write the pamphlet that shall go where his voice cannot, and shall declare his views to all around. And then you see him rising in the pulpit, in the crowded assembly of the Association at Nottingham, and pouring out that appeal to the churches, every word of which was like a trumpet blast, kindling up the souls of his hearers, and summoning God's people to the field. And then you see him, as my brother who is to follow will show you him, standing on the shores of India almost a solitary man; but as he plants the banner of the cross there his heart beats high, and his spirit glows with holy rapture within him. And is he not a noble man as he stands there before us with that divine thought burning within him as though it were a live coal swept from the altar above that had dropped into his bosom and set his heart on fire with divine love? A noble man; yes, nobler far than Cæsar at the head of his bannered hosts as he grounds his eagle standard upon the shores of our island home, for he founds a nobler empire than Cæsar ever knew, and bears a blessing that old Rome in all her purple-robed imperial glory could never rejoice in. Nobler far than Alexander in all his mortified, childish ambition, sitting down to weep that there were not other worlds to conquer, while there was a little world of lust in his own bosom that conquered him and flung him prostrate in degradation and death. Nobler than Columbus, when he discovered his new world, for having discovered a nobler world than that, one of spiritual wealth and grandeur, and won a nobler heritage for God. There he stands before you, christian young men especially; pray that you may catch his spirit, and imitate his example; and even if you may never attain to the brightness of its glory, do not disdain at least to walk in the light it sheds upon your pathway. And the question for us to-night, I think, is, what was there in Carey that made him what he was, that we may catch from the study of his character, and be in some measure like him? And the first thing we notice in this earlier part of his career is, entire consecration of soul to a sublime and worthy object. It is for want of this often that thousands fail to do anything worth doing in relation to this world or the next. It is not often for want of power; it may be, and often is, that they are gifted in this respect far beyond many by whom they are far surpassed, nevertheless, in what they attain to. It is not often for want of opportunities; these are put within their reach beyond hundreds, but it is often because they have no object in life before them at all, their lives are aimless, and therefore powerless; sometimes the object is low and unworthy of them, never likely to call forth any noble effort, but only lead to sloth and indolence; and sometimes the object is good and worthy, but they allow themselves to be drawn from it by every novelty that starts up in their way, and so they fail, as such persons always must fail, of doing anything worth an immortal soul seeking after. Some one says that almost any man will attain to almost anything in reason if he has but thoroughly set his heart upon it; and if that is true, as I believe it is, in human affairs, how much more so is it in those things in which we know we can calculate upon the richest and fullest of the divine blessing, and may draw down divine and all-conquering strength into our souls. It is true we may have to sacrifice many a petty intermediate indulgence flesh and blood might crave, and to brace the soul for many an effort flesh and blood might shrink from. True, if we have set our hearts upon that celestial city that has poured its glory into our souls from the distance, we must pass by Demas's silver mine without going in, and by bye-path meadows, however hard and rough the way may be, without turning aside, and over the Enchanted Ground without stopping to rest. But then, if we really see and feel what that celestial city is, by God's help we can do that. It was thus that Moses put aside the crown of all the Pharaohs, as though it were a child's bauble, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of reward. It was thus that our Lord himself, for the joy that was set before him, endured the cross and despised the shame, and is now set down at the right hand of the Father. And so it was with Carey; it was this that inspired him to the wonder of all around him.

> "He saw a hand they could not see,
> And heard a voice they could not hear."

That hand and voice were both from heaven. The Divine Hand that had set him in his course sustained him in it, and filled him with the power that triumphed over every obstacle; or else his poverty would have hindered him, for he was sometimes the village schoolmaster, shoemaker, and minister all in one, and even then had to be without flesh meat in his house for weeks together, and this might have cowed many a spirit. But no; there was his brown paper map, sketched with his ink brush, and showing him the dark places of the earth, and that still fed his holy impulse and fired his zeal. Not only that, but even his christian friends, instead of sympathising, laughed or frowned at him, as showing either folly or pride; and this was so, with few exceptions, from all—from Ryland, who sought to silence him when he first gave utterance to the thought, to those amid whose ridicule he bade farewell for ever to his native shores. Not only that, but opposition and ridicule assailed him from all around; profane witlings pointed at him as the "consecrated cobbler," while some thought him a dangerous man not to be tolerated, some a fanatic that ought to be pitied, and the more charitable of them a foolish man and not to be noticed. And not only that, but there were the authorities determined that it should not be—in the first place refusing him leave to go; then, when he had set sail without their knowing his errand, casting him out of the ship as soon as it was known; and then, when he succeeded in reaching India in another way, refusing him an inch of ground on which to stand, or permission even to open his lips to preach the glorious Gospel he had come to declare. But then he could stand in the midst of all this and say, with one of old, "None of these things move me." He put them all aside and cast them from him; and now that God whom he honoured as honoured him; his name is honoured wherever the English language is spoken, his work is one that must ever be considered next to that of the great Apostle to the Gentiles himself, while his memory comes to us to-night breathing inspiration into every soul, and calling upon us to go up "to the help of the Lord, to the help of the Lord against the mighty." And he did this in implicit reliance upon the Divine strength. It was thus the Hebrew shepherd youth went and slew the giant before whom a nation trembled and an army was paralysed with fear, as he said, "I come to thee in the name of the Lord of hosts;" it was thus that Milton lifted his sightless eyeballs to the throne of God, and drew down into his soul the inspiration that he poured out in the song that the angels might pause in their strains to listen to. It was thus our puritan forefathers drove the enemies of the Lord before them like shadows before the morning light, as Naseby and Dunbar rang with their war cry, "The Lord of Hosts;" it was thus that Martin Luther stood before the Diet at Worms, firm as a rock, bold as a lion, true as the sun, in the face of all that threatened him, as he said, "I have spoken the word, and I cannot draw back, so help me God." It was thus with Carey; and it was this alone that sustained him, when otherwise he must have fallen; that made him conqueror over what would have flung mere human strength and energy into the dust; and that kept him "steadfast and immovable, always abounding in the work of the

Lord." And it was in dedication to the Divine glory as well as independence upon the Divine strength that he gave himself up. It was not that he might attain to any ecclesiastical distinction and power, it was not from any overweening sense of his own abilities, it was simply that the Saviour's great Commission might be carried out, and the glorious gospel of the blessed God be preached in every land; it was that the great systems of idolatry, which were set up instead of God, might be overthrown, and the glory of the Lord be revealed till all flesh should see it together; it was this that inspired him in every stage of his thoughts upon the matter, and especially in that last scene of that part of his life with which I have to do, when he stood up in the congregation at Nottingham and preached that sermon that struck out the motto for all mission work ever after, "Attempt great things for God, and expect great things from God." I love to think of that scene, and fancy I can look upon it thus:—

The last faint notes of praise were o'er
When Carey rose and sought to pour
This message through the place;
The assembly bent beneath the power
Of words that fill'd that sacred hour
With impulse that should date the time
Of Gospel dawn o'er every clime,
For every Gentile race.

From lips of fire that message streamed,
With fire the preacher's visage beamed,
From brow, and eye, and tongue it gleamed,
And flash'd on all around;
Loud rang the voice, like Seer of old,
And of the church's duty told,
Like trumpet, clarion clear and bold,
With sure and certain sound.

And still the preacher's soul rose high,
And brighter burn'd the heavenly fire,
That every look and word inspired,
From Heaven the message came.
It seem'd 'twere Heaven itself that spoke,
No other sound the silence broke,
But that which every spirit woke
And fanned the heavenly flame.

The people all enraptured hung
Upon those lips to music strung,
And almost thought a cloven tongue
Was hovering o'er his head;
Their hearts beat quick, their eyes grow dim,
They felt the love and power of Him
Whose living word was thus declared,
Whose Spirit's power their spirits shared,
Whose grace was o'er them shed.

There was the power that struck the chord,
That filled the mountain of the Lord
With notes of joy and praise;
Notes that are swelling to the song,
That soon shall rise from every tongue,
In hallelujahs loud and long
Through everlasting days.

Now Carey's gone, and we to-night
Would, in the same celestial might,
Go forth our war to wage;
His glorious mantle may we wear,
His glorious business may we share,
And Careys still God's truth declare,
And in the work engage.

So with that truth the world shall ring,
And every land and nation sing
The Name by all adored:
Then shall our Carey's work be done,
And Jesus' noblest crown be won—
Hasten the time, O Lord!

The Rev. **FRANCIS TUCKER, B.A.**, said he had himself been a missionary in India, and had helped to desecrate the waters of the Ganges by baptizing in them two children of the missionary Lawson, and two of the grandchildren of Dr. Carey. He had been desired to speak on the present occasion about Carey in India. It was sometimes asked of him, What kind of a place is India, what sort of a country is it, and what is the nature of its climate? His answer had been in the form of another question:—What sort of a place is Europe, what kind of country is it, and what is its climate? For India, it should be remembered, was not a little island in the German Ocean, like that which we proudly call *Great* Britain, or that offshoot of it which by its people is lovingly designated *broad* Scotland. But it was a land of which the northernmost part is as far from the southernmost as the extreme north of Scotland is from the south of Spain, and its westernmost city as far from its easternmost as Calais on the other side of the Channel is from Constantinople in Turkey. It contained some of the loftiest mountains that the earth bears upon its surface, and also some of the vastest plains. In some parts of India snow was never absent, and in other parts of it snow was never seen. Now he had to speak only of one province of that great country, namely, Bengal, where there were not too many hills nor too much snow. It was so flat indeed, that dear Mr. William Pearce once remarked that for a hundred miles from Calcutta there could not be found a hill so high as a man's knee. Besides being flat, Bengal was also very moist and very hot, so that the climate was certainly unfavourable to the majority of Englishmen. Indeed, he should not be quite original in the remark that it was only a person with the constitution of a Marshman or a Leechman who was long able to endure the climate of Bengal. In that province it was that Carey spent most of his time after he had reached the shores of India—first at Mudnebaddy, and afterwards at Serampore. The latter was a name that deserved to be had in remembrance as the place which gave shelter and refuge to the missionaries when it was denied to them in the wide British Empire around—Serampore, a little spot hardly more than a mile square, where Carey, and Marshman, and Ward, and Fountain, and others lived. Honour to the Danish Government who gave shelter to them when the British Government would not! Honour to the Danish Governor of the little territory, who was bold enough to defy the Governor-General of India! Honour to a revered and sainted brother of another land and another denomination, the missionary Swartz, from whom the Danish Governor had learned the lesson of christian liberality! And so the honour came back, where all honour and glory must come back, to God, the author of the glorious gospel. One word as to the people of Bengal. They were very pleasant and attractive in their appearance and manners, but it was no libel upon them to say that they were also false, deceitful, and sensual. The people of the plains of Jordan, including Sodom and Gomorrah, were not more deeply sunk in vice than the people of the cities of the plains of Bengal. The first chapter of the epistle to the Romans exactly described their character; so much so, that a Brahmin declared to Mr. Whitbred, of the Church Missionary Society, his conviction that this chapter had been put into the epistle by the missionaries after their residence in India had taught them the habits of the people. The idolatry of India was entirely unique, appalling, and overwhelming. The idolatry of Old Greece and of Old Egypt, of Syria and of Babylon, of Africa and the South Sea Islands, all combined, would not match the grossness of the idolatry of India. Everything there was an idol, from Vishnu to a viper, and received Divine honour. A carpenter would pay Divine worship to his hammer, a gardener to his rake, and a tailor to his needles and shears. The people living in this state of mental and moral degradation, no wonder that Mr. Thomas Carey's companion should remark in one of his letters home, "Don't send men of compassion here, for they will break their hearts;" and in the next sentence: "Do send men of all compassion here, for the land is full of misery." Now look at Carey at his work in India. First of all he might be found at an indigo factory at Mudnebaddy, partly to obtain daily bread for his family, and partly to secure the protection given to persons of secular occupation, which the Government denied to teachers of the Gospel. Yet there he devoted much of his time to the acquisition of the languages of the people, sketching outlines of grammars and dictionaries, and to going forth amongst the people, preaching to them in their own tongue the unsearchable riches of Christ. At the very commencement of the century, in the year 1800, Dr. Carey wrote home:—"Yesterday, I desecrated the waters of the Ganges by baptizing there my son Felix Carey, and Krishnu, a native convert." Beautiful sight; the white man and the black man going down into the same liquid grave, professing their dependence on the same Saviour! And then it was that Krishnu, a man of genius, wrote that beautiful hymn, rendered familiar to English christians by the translation of William Ward:—

> "O thou, my soul, forget no more
> The Friend who all thy misery bore;
> Let every idol be forgot,
> But oh! my soul, forget him not."

William Carey soon found that his *forte* was translation, and he set himself to the work, and for forty years laboured in it with singular diligence and success. During every one of those forty years he produced a fresh translation, either in whole or in part, of the Inspired Word of God. Could there possibly be a higher honour than that of giving to millions of people the glorious Gospel in their own tongue? The visit of a flying missionary could not be expected to effect much good if he did not leave behind him the Holy Scriptures in the language of those to whom he preached. To go and preach to a Hindoo was like taking a cup of water to a thirsty soil; it might save him from perishing; but to translate the Bible into his language was the unsealing of a fountain of living waters that would continue to be a blessing age after age. See what has become of the English shoemaker now! The Governor General founds a secular college, and he wants a Professor of Sanscrit, a Professor of Bengali, and a Professor of Mahratta, and he cannot find one man in all India equal to the good old shoemaker or cobbler. From that time, for thirty years, William Carey, then soon known as Dr. Carey, carried on that work in the college at Calcutta, and when he left, he did so with universal respect, nay, with universal regret. The emoluments that he obtained in the college were not reserved as legacies to his children, but were all devoted to the missionary enterprise. So Carey worked. His recreation consisted mainly in the study of botany and natural history, to which he was deeply attached. He was the founder of the Horticultural Society of India, and his memory was always honoured at its annual meetings. On one occasion he sent home a large assortment of idols to the British Museum, and asked to have sent out to him some cowslips, daffodils, and lilies—a very excellent exchange for India. Dr. Carey introduced a number of English flowers; and one day, when he (Mr. Tucker) was looking with admiration upon a great banyan tree in the Horticultural Garden at Calcutta, the native gardener came up to him with a little flower in a pot, saying, "Biolet, Sahib," meaning "Violet, sir," and the sweet English flower seemed to look up wistfully into the face of its countryman. Carey's own garden was unique, and woe to the little boy that ran across its borders or injured any of the plants! He might be seen frequently walking in the garden, stopping to examine this or that root, and to give water where it was necessary; and anon in his study he was discovered digging at the Sanscrit root, and by means of his translations pouring out the water of life for the millions of the people. The object of the present meeting was not to canonise Carey, or to glorify him, but to glorify God in him. And who would not praise and bless and laud the name of the God of all grace for what He did for Carey, and by him? Surely he stood in the front rank of great men. If Newton must be admired for the loftiness of his conceptions, because when sitting in his garden and watching an apple fall he discovered the law of gravitation, Carey must be admired for the loftiness of his conceptions too, for while working at his lowly trade, and looking upon a rude map upon the wall of his shop, there came to him the thought of making known the glorious Gospel to all nations, and peoples, and tongues. His firmness and determination also demanded admiration. He would not be defeated in anything on which he had set his heart. He possessed much of that quality known as good old Anglo-Saxon pluck—nay, something better, christian principle listening to the voice, "Quit you like men, and be strong!" When that arch inquisitor, John Ryland, Dr. Ryland's father, said to Carey, "Young man, what have you to do with the heathen? If God converts the heathen he will do it without you or me;" Carey perhaps retired abashed, but he said, "But it is our duty, after all, to preach the Gospel." And when the work had been commenced there was devotion to it, persevering toil. He possessed a wonderful union of humility and faith. The eleventh of Hebrews was not finished yet, and when it was there would be a verse beginning, "By faith William Carey removed mountains." He removed from one man's mind a mountain of intolerance, from another man's mind a mountain of prejudice, from another man's theological system a mountain of error. Strong in faith was Carey, giving glory to God. And yet he would say, Of all lowly spirits commend me to William Carey! When an inscription is to be wanted for his gravestone, he says, these must be the words:—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be thou my strength and righteousness,
My Saviour and my all."

After flinging back the unworthy sneer of Sidney Smith, at "the consecrated cobbler," by calling in the testimony of the Rev William Arthur, Dr. Duff, Governor-Generals Amherst, Hastings, Bentinck, and Wellesley, and Bishop Wilson, Mr. Tucker closed by observing upon the scene that occurred at the close of his life, which deserved to be fixed upon imperishable canvas. The old man was lying on his couch in the verandah, his white hairs waving to and fro in the breeze of the fan swinging in the apartment; in front of him stood the Bishop of Calcutta with some of his ecclesiastical staff, and a Greek New Testament in his hand, reading to the dying saint, in that tongue with which both were so familiar, the most precious promises of the Word of God. The time was assuredly coming when India, with all its tribes, should be turned unto the Lord, and when it would be found that one of the greatest benefactors of that land was William Carey. Mr. Tucker resumed his seat amidst loud applause.

A collection was then made for Serampore College, and the hymn, "Daughter of Zion, from the dust," sung.

We have given the addresses of Messrs. Chown and Tucker as they had more immediate reference to the life and labours of Carey. The Rev. C. H. SPURGEON followed with a characteristic and energetic address to the young men of the audience to follow the example of the noble-minded missionary in attempting great things for God. "Some persons wanted the Lord to send them to heaven on fine, sunshiny days, and then they would put on their best patent leather boots and walk to glory; but the moment the Lord sent a storm, they had not got the clumped, hob-nailed boots to go trudging through the mud with. They wanted to conquer all their enemies, but they felt themselves so very valiant that they thought their backs were enough to frighten them, and so ran away. They could not put up with sneers or harsh words. But such faint hearts—such carpet knights—were not worthy of being God's soldiers and workmen. Let all young men be like Carey in determination, and when the world saw their spirit, they would honour them when their work was well done. Sometimes after a missionary service, ten or a dozen young men would come to him next morning all anxious to be missionaries. In nine cases out of ten the resolution was probably a genuine one, and he had always told them, if they did not happen to have the exact qualifications for the missionary work, that they could be usefully engaged in winning souls here if not in other lands. He should never be happy, however, till many from that church had been sent to preach in heathen lands."

Poetry.

WORK AND REST.

It is not written, Christ will give
To his beloved, *only* rest.
The hard life of the Cross they live,
They strive and suffer, to be blest!
The feet must bleed that reach the throne,
The brow will burn, before it bear
One of the crowns that shall be won
By workers for immortal wear!

Dear Friend!—Life beats, though buried 'neath
Its long black vault of night; and see!
There trembles, through this dark of death,
The Star of immortality!
And yet shall dawn the eternal day
To kiss the eyes of them that sleep;
And He shall wipe all tears away
From swollen eyes of them that weep!
There, love, once learned, hath never ceased;
Glad faces never lose their shine;
And yonder is the marriage-feast,
Where Christ shall once more make the wine!

Spiritual Cabinet.

THE BIBLE ONLY, A DIVINE REVELATION.

From "Theological Tracts for The Times."

We may be asked why we reject all other claimants to inspiration. For many reasons; but pre-eminently because of the harmony of the Bible with itself and with human nature, the truths it reveals, the circumstances of its composition, the purity of its moral precepts, the sublimity of its language, the Divine impress of its doctrine, the spiritual character of its motives, the heavenly aspect which it wears from first to last, the predictions and miracles which it records, and its beneficent design and effects. There is something marvellous in the fact that, on all questions of truth and duty, there is neither contradiction nor inconsistency among the sacred writers. New truths and laws are introduced, and former ones are repeated and confirmed; but no writer either corrects or questions the statements of his predecessors. Even when temporary institutions are abolished, there is no insinuation that they were not of Divine appointment and authority. Step by step, from Moses to John, the volume accumulated fresh lessons of heavenly wisdom, fresh laws of human life, and fresh promises for man's consolation and encouragement; but there was no schism among the writers. These thirty-nine or forty men claimed no superior human wisdom, learning, or genius, but wrote their messages as communications from God. Moses has been accepted as an inspired law-giver and teacher for three and thirty centuries. During the whole of that long period the Jews have admitted the supernatural character of the Pentateuch.

Now this is a phenomena without parallel. It would be impossible to find an analogous case. The philosophers of Greece, as already intimated, were divided into parties, and we could not find any three among them whose writings and principles perfectly harmonise. If we look at the founders of the old religions, we shall see that there is no ground for comparison. Zoroaster is regarded as the great prophet of the Sabians, or fire-worshippers; but his system is full of absurdities, false philosophy, and false divinity. We may call Confucius the founder of the Chinese religion, but it would be preposterous to compare his Chou King, or Bible, with our Scriptures. The mythical persons who go by the name of Buddha produced nothing which can command the assent of enlightened men. The writers of the various sacred books of the Hindoos have bequeathed to posterity a huge mass of monstrous fables. The sacred books of the Egyptians, so far as they are known, are not much better. The Koran of Mohammed swarms with contradictions and absurdities. In a word, it is vain to seek a parallel to the Bible, which alone stands, in its proud preeminence, above all sacred and secular writings. True in its history, true in its philosophy, true in its morality, and true in its theology, it has no rival or competitor. No book has been more sifted and studied, yet it commands the unqualified approval and admiration of the wisest and the best of men. Its influence upon the world has been more powerful and beneficial than that of all other books combined, and its influence and reputation are daily becoming more powerful and extensive.

Yet who were the authors of this book? when and where did they live? They laid no claim to superior talents, or learning, or philosophy. They were not educated in the schools, and amid the refinement and enlightenment of Greece and Rome. They were Jews, of a despised nation, living at distant intervals, some of them shepherds and others fishermen. Moses did not borrow either his cosmogony, his morality, or his theology, from the Egyptians, nor Daniel his doctrines from the Babylonians. Paul did not draw his principles from Grecian learning, nor John his sublime ideas from the worshippers of Diana at Ephesus. They all lived before the rise of modern philosophy and civilization. How, then, can we account for the production of such a book, except by saying, with the magicians of Egypt, "It is the finger of God?"

Reviews.

The Christian Baptism? and its consequences, of the Rev. David Henry, A.M., Minister of the Free Church, New Marnoch, compared with the Christian Baptism of the New Testament. By W. J. Montrose: George Walker.

It appears that many of the converts, during the late revivals in Ireland, and in Scotland too, have been led to examine the subject of christian baptism. This was only natural and orderly. For the same divine authority which directed them to the death and resurrection of Christ as the grand objects of their faith and hope, directed them also, when they had felt the spiritual blessings which flow from them, to be baptized—that is, to symbolize their faith in his death and their hope in his resurrection by being "buried with him" and "raised up" with him in baptism. And it was to be expected too, when any of these converts felt it to be their duty thus to obey the divine command, that Presbyterian ministers, whether of the old "State Church" or of the new "Free Church," should feel annoyed and perplexed by such a departure from their established custom of sprinkling unconscious infants.

And hence we hear of the agitation of this question in the meetings of Presbyterian ministers in the north of Ireland, and the bitter things said by some of them against the baptists. The same disturbance of settled opinions appears to have followed the revivals in some parts of Scotland, and hence the publication of Mr. Henry, on "Christian Baptism," to which this small pamphlet is a reply. Our space forbids us from noticing many of the strange affirmations of Mr. H. to which W. J. replies, but some of them are astounding. For instance:—

> "It cannot, we are confident, be maintained, with any shadow of truth, that immersion was practised, to almost any extent, during the first or second century."
>
> "By the light of the Reformation many superstitions, and with them immersion, fell into disuse, and the Scriptural mode was all but universally adopted. When darkness prevailed, so did immersion to a large extent, but after intelligence and piety revived and prevailed, sprinkling became again the all but universal practice."

W. J. demands authorities from Mr. H. for these and other unfounded declarations. But he need not; for he will never get them. Such reckless assertions will surely make a prejudiced old Scotch Presbyterian rub the glasses of his spectacles, and taking the big bible of his ancestors, sit down quietly to ascertain what the scripture saith upon this controverted subject; for the word of God, and the word of God alone, ought to be the sufficient guide of every man in all matters of christian faith and practise; and we believe it yet will be, even in Presbyterian Scotland.

A Letter addressed to the Rev. T. W. Richards, M.A., of Sydney Sussex College, Cambridge; Curate of Holbeach: on his tract entitled, "A Few Plain Remarks upon Infant Baptism." By J. Cotton, Baptist Minister, Holbeach.

We welcome another local controversy on baptism, for the more we have of them the better. As in that we have just referred to, so here; not the baptists, but their opponents, struck the first blow. It seems that in many places now-a-days, more perhaps than we think of, the advocates of the infant sprinkling system are sadly bothered by the baptists. We cannot help it. Necessity is laid upon us. We are set for the defence of believers baptism, and we must be faithful.

In this case the worthy curate seems to have patched together a few worn-out shreds of so-called arguments in favour of the baptism of children, which our esteemed friend rends with ease, reminding him of what a "prophet of his own" once wrote:—

> "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes—Rom. vi. 2—6."—*Archbishop Tillotson, Vol. 1, Sermon 7, p. 179.*

Christian Activity.

TELLSTRÖM, THE LAPLAND EVANGELIST.

About thirty years since, a slender youth walked the streets of Stockholm, an orphan, descended from a noble family in the South of Sweden. He was unknown and unnoticed, but in God's wise counsels marked as a powerful instrument for good to Lapland. But he must first himself experience the great change whereby he should be made a partaker of the grace of Christ, and, being penetrated, filled therewith, become possessed of his mind and influenced by his love, and thus endowed with power from on high for his future work. God so ordered it that all this took place, not by means of a Swedish clergyman, but by a foreigner, the excellent English pastor, George Scott, who was the instrument, in God's hand, of the young orphan's enlightenment and conversion. With marvellous consistency and decision, the young convert held fast his integrity, though exposed to contempt and injustice from those who misunderstood him. With a truly christian and earnest zeal he cared for the everlasting welfare of himself and others. Around him he saw many, in ignorance and thoughtlessness, living without God in the world; crowds of neglected children growing up to be the prey of vice and crime; the Bible seldom seen and rarely used: and he was ready with the sword of the Spirit, which is the word of God, both within and around the capital, to labour in love for the good of old and young, inviting them to enter the kingdom of Christ. In his deep poverty, he was compelled to sell a silver table-spoon given him by his godmother, and therefore much prized, to procure a brief subsistence. Means for the support of the young missionary-elect had been obtained by Mr. Scott from England, and he knew this, but regarded this money as too holy to be taken by him while he had any property of his own. You already conclude that this youth was our beloved Tellström, now labouring in Asele, Lapland. While Tellström was thus engaged, a book came into his hands, descriptive of the former and present state of the Laplanders. The perusal of this book deeply affected him, and he could not shake off the impression made on his warm heart by the statements he read. To his earnest prayer he received an answer, which he could not mistake: "Thou shalt go to Lapland, and offer to its benighted people the word of life." Tellström obeyed the heavenly calling, and prepared to enter upon this work and labour of love, weighing carefully the privations and dangers therewith connected. He was sometimes perplexed because of his poverty; and the question how he was to reach Lapland, and be sustained there, caused him considerable anxiety. But he acted upon the direction, "Casting all your care upon Him, for He careth for you." By the good hand of God, and the exertions of his faithful friend, Mr. Scott, the way opened. A Swedish Missionary Society had just been formed, and Tellström, at the close of a religious meeting, made the first collection for that Society. The Society adopted Lapland as a field of labour, and in 1836 Tellström was appointed its first Missionary there. With joy, hope, and yet trembling, he entered the country from Umea, and resided for a season with the clergyman at Lycksele, where he soon acquired a knowledge of the difficult language, and began his cautious, calmly fervent labours both amongst Lapps and Swedish settlers. His ten years' work there would, no doubt, have been even more successful, had he not by exposure brought upon himself a rheumatic fever, which for ever destroyed the elastic energy of his youthful and previously healthy body. By a visit to Stockholm, where he lodged in Mr. Scott's house, he partially recovered, and returned to his beloved work, accomplishing what was possible.

He has trained, in the village-school of Kraften-Lycksele parish, a number of Lapp youths of both sexes, who have returned, after two years' residence and instruction, to carry home the influence of christian light and love, for the advantage of their ignorant parents. Nor have the Swedes been forgotten. He has on his numerous and extensive journeys sought every opportunity, by conversation, instruction, and addresses, to bring old and young to a knowledge of the truth as it is in Jesus; and precious fruit of this labour has appeared. He established the Lycksele Auxiliary to the Swedish Missionary Society, the Temperance Society, and a Society called "Friends of the Word," for the circulation of tracts, christian literature, and especially the Holy Scriptures. Amongst the youths placed under his instruction was a peasant's son from a distant Fell village. He was modest, thoughtful, diligent, and evidently led by the Spirit of Christ; and he was erelong accepted as an agent of the mission. Isaac Nordfyell has proved a worthy coadjutor to Tellström. In the summer of 1846 Tellström undertook, by desire of the Society, a journey on foot throughout Lapland, for the purpose of ascertaining the most likely localities for additional schools. The village of Latsjö, in the parish of Fölinge, was first selected, and, arrangements were made for establishing a school; and to this place Tellström and Nordfyell removed in the beginning of 1846. They commenced their work by holding a missionary prayer-meeting, and they soon witnessed that which confirmed them in their opinion of the ignorant and debased condition of the people. During the first years of their labours, they only discovered more fully the prevailing wickedness and misery, and could not escape painful contact with the flood of ungodliness which threatened to destroy all good. But they endured all by the grace of God, and to our surprise; and pursued their way with such meekness, love, wisdom, and prudence, and were so untiring in their evangelizing efforts, that, at the beginning of the third year, the blessing of the Lord came down upon that unpromising field, and a powerful awakening took place, undoubtedly the first that ever took place in that province. This awakening embraced not only the Swedes, but a large number of the Lappish school children, and not a few of the adults. This created no small stir in the neighbourhood. The kingdom of satan was in danger. Ignorance, banded with unbelief, entered willingly into the service of the enemy; and a determination was soon manifested to destroy the newly established mission-school. The catechists meanwhile remained quiet mid all the uproar, peacefully doing their work, and leaving it to the Lord to make his cause victorious. The triumph came before they could have expected it, and this victory of truth over falsehood opened new doors and hearts for God's word, and led to a great extension of the good work. On every side were heard songs of praise to Him who had protected His servants, brought to nought the designs of the enemy, and preserved in continuance an open and abundant well of water for the many awakened souls who thirsted for salvation.

The wonders accomplished by God's blessing on the labours of His servants, during twelve years in Jemtland, cannot be described with ink and pen. But some things may be named. In a land where the Bible was almost unknown, many thousand copies are now found, not to mention the innumerable books, tracts, and religious papers put into circulation. The missionary work, of which all were ignorant, is now known and loved. Temperance associations, based on christian ground, have removed many obstructions in the way of successful evangelistic effort. The society for the cultivation of sacred music has been beneficial. Bible-classes for the consecutive reading and study of Holy Scripture are held on the Sabbath afternoons. Missionary Societies prosper greatly. Provident societies have also been established. But the unwearied declaration of Gospel truth in all directions, and the consequent awakening to serious concern, must be regarded as the mainspring of the whole.

Revivals and Awakenings.

THE MACHINERY OF REVIVALS.

CHRISTIAN people are often perplexed when they see a revival brought about, apparently by very feeble or unlikely instrumentalities. This leads me to say a word or two about "the machinery" by which the movement is usually carried on. We must never forget that every new revival is the work of God—the result of the outpouring of the Holy Spirit. Still we must not overlook the fact that God works by means; and while we are satisfied that *prayer* and the *word* are the means God has appointed his churches to use for the salvation of sinners, he has left it with the churches to determine *how* to give greater efficiency to these means. Whatever can be done to render the exercises of the sanctuary interesting and impressive may be safely adopted. I think it right to say that there is much less of what, in an offensive sense, is called "excitement" and "extravagance," in connexion with the "revival," than I was at first led to expect. So far as my observation goes, I have seen but little that looks like a breach of the apostolic injunction, "Let all things be done decently and in order." Of course there are those who find fault with every deviation from the old-beaten path—from routine. They are our ecclesiastical tories, who are infinitely better pleased to see the church and the world remaining in a state of spiritual death, than that they should be stirred to life by "innovations." They patronise all sorts of worldly pleasures and pastimes, dancing, perilous games, and midnight bacchanals—nor are they heard to whisper a murmur at any amount of excitement that their sons and daughters evince in the way of ruining their souls; but the moment they are "awakened" to a sense of their guilt and danger as sinners, and seek the counsel of godly men, then they are loud in their cry of "fanaticism." Let them cavil on. Energy cannot afford to wait upon prudery.

I observe a striking effect produced at the revival meetings by the singing of such hymns as—

Just as I am, without one plea, &c.
Come to Jesus, come to Jesus, &c.
My heart is fixed, eternal God, &c.

The life and pathos with which such simple verses are sung to some familar air often result in permanent saving impressions. The fundamental doctrines of salvation are embodied in hymns which have become household words among the poor, because wedded to tunes which jingle in their ears all day. Is this the devil's work? Does the tune desecrate the hymn, or the hymn consecrate the tune? I look upon these hymns as one of the most effectual levers to raise downtrodden Ireland, and I expect that the next generation will associate the tunes not with secular but spiritual songs. The *prayers* are usually short and to the point, not long and rambling. The fault common at most of our prayer-meetings, of praying at length for things in general, with a little *preaching* either to the Almighty or to the people or both, without asking for some one thing in particular, is generally avoided at our revival meetings. The people are often powerfully impressed by the *requests for prayer* which are presented to the meetings, such as a parent asking the prayers of God's people on behalf of a prodigal son; a child asking the prayers of the meeting for the conversion of an ungodly father; a wife (this is very common) asking prayer for the conversion of a drunken husband; an anxious soul requesting prayers for his deliverance out of deep distress; a young convert asking the prayers of the meeting on behalf of scoffing acquaintances. Sometimes thirty or forty such requests are read over and made the subject of special prayer at one meeting—and often with the most blessed results. One instance was given by Mr. Macray, of Dumfries, at a meeting recently—"I was preaching one evening and got the following request—'A young convert desires the prayers of the meeting in behalf of her companion who was scoffing at the work of God last week.' At the inquiry meeting I was walking in the church and saw a person in deep distress sitting in a corner. I went up to that person and she said, 'I am the person who was scoffing last evening; it was for me the special request was made.' She was then bathed in tears and overwhelmed with a sense of her sin. I endeavoured to bring before her the sufficiency of Christ and the perfect atonement made for her sins. I got two young converts to speak with her, and at eleven o'clock, on going up to the young woman, I found her rejoicing in Christ Jesus. The one night she was a scoffer, and the next a humble penitent at the throne of Divine grace! Oh, what will not prayer accomplish!" The *addresses*, too, are usually brief and fitted to awaken convictions of sin in the careless, or to guide the anxious into the way of peace. They are always directed *to* the sinner—not shot above his head, or couched in vague and indiscriminating language that no one knows whether they are meant for saint or sinner. Earnest, pointed, faithful Gospel-preaching is the preaching God is blessing. Crowds run to hear such men as Weaver and Carter, for they preach them a full, free, and present salvation, with plainness and fervour, when they would not go a step to hear our educated, intellectual preachers, who deal out nothing but the finished essay, which often is as Christless as it is cold and literate, and as little calculated to move the sinner to flee from the wrath to come, as to impart solid good to the soul of the believer. The practice of allowing "converts" to tell what God has done for their souls, has, when wisely adopted, resulted in very much good. It is no uncommon thing to see a large congregation bathed in tears when listening to some "chief of sinners" modestly and fervently rehearsing the story of his conversion. I must not pass by the *inquirers' meeting*. It is designed to afford opportunity to christians to deal directly with the awakened and anxious. Many have been gathered into these meetings by christian friends going amongst the people as they retire from the chapel, and asking one and another, "Have you found Christ?" "Are you happy?" "Have you given yourself to Jesus?" Many a careless one has been arrested by such means, and led to remain for conversation which has resulted in their turning to the Lord. "He that winneth souls is wise." It requires great wisdom to turn souls to Christ. It is well if God's people are being stirred up to inquire how they may, by God's blessing, more extensively than ever convert sinners from the error of their way.

Narratives and Anecdotes.

THE CANNIBALS OF CENTRAL AFRICA.

PROCEEDING eastward from the coast up the rivers Muni, Ntambounay, and Noonday, and crossing three ranges of mountains, M. du Chaillu, accompanied by natives belonging to the intervening tribes, reached the man-eating Fans, who are located about one hundred and fifty miles from the coast. Before his arrival, they had never seen a white man. At first they believed him to be a spirit, and were filled with superstitious terror by his appearance. Their chief, assured that he should die in three days after seeing the apparition, was not disposed to incur such a mortal risk, and was at length with difficulty induced to overcome his fear, which, however, after a few interviews, wholly vanished. According to M. du Chaillu, the Fans are tall, strong, well made, active, warlike, and "have a more intelligent look than is usual to the African unacquainted with white men." Their foreheads are not so compressed as are those of the natives on the coast, their colour is of much lighter shade—"dark brown rather than black," and they belong, M. du Chaillu thinks, to a different family of the Negro race. "Finer looking men," he says, "I never saw; and I could well believe them brave, did not the completeness of their armoury prove that war is a favourite pastime with them. In fact, they are dreaded by all their neighbours, and if they were only animated by the spirit of conquest, would soon make short work of the tribes between them and the coast." Fine, however, as are the men, their women are described as being exactly the reverse. The queen, says her guest, was decidedly the ugliest woman he ever saw. An adjoining tribe, the Osheba, who are also cannibals, seem to resemble the Fans so closely that they need no separate description: the men are "warlike and tall," the women are "hideously ugly."

The staple food of the Fans is the root of the manioc, besides which "they have plantains, two or three kinds of yams, splendid sugar-cane, and squashes, all of which they cultivate with considerable success; but the manioc is the favourite." They also eat the meat of the elephant, of which they are very fond, and hence hunt the animal as eagerly for the sake of his flesh as for his tusks. Of their regular undisguised practice of cannibalism there seems to be not the smallest doubt. They openly avow it, and are not in the least ashamed of it. M. du Chaillu states that he saw throughout the village abundant remains of their horrid feasts in the shape of "piles of human bones mixed up with other offal thrown at the sides of several houses;" he passed a woman carrying "a piece of the thigh of a human body just as we should go to market and carry thence a roast or steak;" and was with the king when a dead body, which had been bought in a neighbouring town, was brought into the royal presence to be divided as food. "I could see," says M. du Chaillu, "that the man had died of some disease." These wonderfully economical people kill and eat their prisoners of war; and criminals condemned to capital punishment, whatever may have been their crimes, are also thus summarily disposed of. "Witchcraft seems to be a very common thing to be accused of among them, and the death-penalty is sternly executed. They set little value on life; and as the dead body has its commercial value, this consideration, too, probably has its weight in passing sentence of death." Those who lose their lives by accident, and those who die a natural death (unless they be kings, chiefs, or great men), are alike utilized—they are all devoured. In connexion with their cannibal customs, they exemplify in a remarkable manner one of the first stages of progress from barbarism to civilization. Time was, no doubt, when they ate their own grandfathers and grandmothers, as well as such other members of their respective families as happened to die; but a patriotic Fan, conscious of the advancing refinement of his tribe, may now exultingly exclaim, "we now consign our dead relatives to our neighbours—obtaining theirs in exchange!" In fact, it has become customary for the several villages to sell their dead to each other. "I was informed," M. du Chaillu says, "that the Fans constantly buy the dead of the Osheba tribe, who in return buy theirs. They also buy the dead of other families in their own tribes, and besides this get the bodies of a great many slaves from the Mbichos and Mbondemos, for which they readily give ivory at the rate of a small tusk for a body."

The Fans sell their criminals into slavery: "a great many are yearly sold to the coast traders. *Of late years the French 'emigrant' ships have been filled with Fans to a great extent.*"

These savage cannibals are the most skilful artists of any in the whole region which M. du Chaillu explored. They are excellent workers in iron, the ore of which, gathered from the surface of the earth, they smelt in a rude but sufficiently effective way. Their tomahawks, war-axes, spear-heads, and knifes, are all manufactured by themselves, and are remarkable for their excellent temper, and often also for the beautiful artistic designs which ornament them. They also fashion clay into cooking pans and pipes, and make jugs "of a kind of reed, tightly woven, and afterwards coated with a kind of gum." They display even more skill in constructing a musical instrument called the *handja*.

Energetic, fierce, and fond of war, possessing alike decided courage and ingenuity, gradually encroaching westward on the territories of their feeble neighbours, this tribe, notwithstanding their man-eating propensities, impressed M. du Chaillu as giving more promise of improvement, and as having more of that kind of stamina which enables a rude people to receive a strange civilization, than any other tribe he knows of in Africa. He believes them to be but an offshoot from a great family inhabiting the mountainous range which he conjectures to run across the continent along the equator. Be this as it may, it is certain that there are cannibals on the eastern side of Africa, and that they present characteristics closely resembling those of the Fans.

The Neam Nams encountered by Mr. Petherick, south of the White Nile, at the village of Mundo, close, as he believes, to the equator, are undoubted anthropophagi. After he and his brave companions had entered the village and seated themselves beneath a sycamore-tree, the savages, who had not opposed their approach, now began to crowd around them, and hemming them in with such uncomfortable closeness, that the first rank seated themselves on their visitors' feet, indulged in laughter and loud conversation. With some difficulty Mr. Petherick learnt from the interpreters he had with him, that the laughter was expressive of the joy inspired by the prospect of a splendid feast, and the uproarious talk was a dispute between these man-eaters as to the propriety of slaying their game (Mr. Petherick and his men), before their chief, who was absent, should return! How Mr. Petherick saved himself, as well as his companions, from their stomachs, how he established himself as the friend of their chief, and the particulars of his sojourn amongst them, we leave our readers to learn from his remarkably graphic and intensely interesting volume.

The Neam Nams, like the Fans, are the terror of the surrounding tribes, whom they invade in order to capture and carry off their youth into slavery. If one of the Neam Nam slaves should run away and again be caught, he is invariably killed and eaten. They always feast on their fallen enemies. A neighbouring tribe described with shuddering horror their terrible devastations and slaughters, saying they themselves had been nearly exterminated by these cannibals, and that many of their communities had been obliged to fly and establish themselves in distant countries. Mr. Petherick says—"I was informed by the Neam Nams, who seemed to glory in their reputation of cannibalism, that their aged, and indeed all when supposed to be at the point of death, were given up to be murdered and eaten."

Indeed, the vast belt of central Africa, stretching from the Neam Nams in the East to the Osheba and Fans in the West, is probably inhabited by kindred races having like characters and customs. The idea that this immense region is peopled by cannibals, who from a remote antiquity have continued their horribly loathsome practice, is truly appalling. To feel that we are connected to such beings by the ties of a common nature is calculated to induce a shudder of disgust quite as intense, we imagine, as is the notion of our descent from some such creatures as the purely vegetable and fruit-eating orangs and gorillas.

But such seems to be the horrid characteristic of the finest people of equatorial Africa—the Fans and Neam Nams. This strange truth is as impressive and humiliating to human nature as it is authentic. But while it reveals to us how, if man be but "a little lower than the angels," he is also but a little higher than the devils, it also encourages us to labour assiduously for the abolition of a custom utterly abhorrent to the best instincts of humanity.

Who can peruse the above strange details without a feeling of shuddering horror? Into what a depth of depravity and brutality has man fallen! "Children of nature," some would call them;" and truly they are, as specimens of human nature when left to itself. So low are these man-eaters sunk that one can scarcely imagine a lower depth. And yet from this "gulph of dark despair," the strong arm of Him who is "mighty to save" can rescue them. What a vast field does Central Africa present to missionary enterprise!

Correspondence.

MR. THOMAS COOPER, THE LECTURER ON CHRISTIANITY.

As we presume that many of our readers will be gratified to hear something respecting the movements and engagements of Mr. Cooper, we give a copy of a letter which he addressed to the *Freeman*, dated, Aberdeen, Sept. 14:—

"Nearly a year has rolled over, and I am in Aberdeen again; having, meantime, travelled twice over Lancashire, and revisited London, Bristol, Worcester, Leamington, Northampton, Macclesfield, the "Black Country" of South Staffordshire, several towns in Leicestershire, Nottinghamshire, Derbyshire, the West and North Ridings of Yorkshire, Durham, and Northumberland, and thus made my way back into Scotland, by Berwick and the beautiful Tweed country, last month. Permit me to tell my friends, through your columns, that I find so much needful work to do, and meet such hearty welcome and attentive audiences in Scotland, that I do not feel I should do right if I were to recross the Border till about the middle or end of next March. Sometime in that month, if I live and all be well, I hope to reach Berwick again, and proceed thence, to revisit Newcastle-on-Tyne, Hexham, North and South Shields, Sunderland, Hartlepool, Darlington, and other towns in Northumberland and Durham. So far as I can at present calculate, it will be the end of April before I can get fairly out of the county of Durham. The month of May I purpose devoting principally to North and East Yorkshire; and shall revisit Sheffield, if God spares me, the first week in June, as usual. It will then take me to the end of July to fulfil promises made to towns in Derbyshire, Nottinghamshire, Lincolnshire, and Leicestershire; so that I fear I cannot begin to fulfil promises made to friends in South Staffordshire—(the 'Black Country,' I mean, where scepticism is just now very active)—until the beginning of August. It will take me some weeks to get out of that quarter; but I hope to reach grand old Norwich again by about the middle of September, or about a year from this date. The last quarter of 1862 will have to be devoted to Norfolk, Suffolk, Essex, Hunts, Beds, and Kent; and I may also be able to fulfil promises made to friends in the Isle of Wight, before the end of the year—but, as yet, feel uncertain about it. I do not, at present, expect to be able to spend a week in London before the commencement of 1863—should I live so long.

It is now *five* years since I commenced the series of lectures in the Hall of Science, City Road—(the addresses to sceptics, after announcing that they must no longer consider me as belonging to them)—which first drew your friendly attention to myself. I spent the Sunday evenings for one year and nine months (that is to say, from the beginning of Sept., 1856, to the close of May, 1858,) in delivering those addresses. At the end of May, 1858, I commenced my present way of life—passing from town to town, lecturing on the Evidences of Christianity, usually every night of the week, and preaching usually three times every Sunday; and have thus completed the remaining three years and three months.

I desire, most gratefully to God, to acknowledge that these three years and three months have been the most truly happy part of the fifty-six and a half years I have spent on earth. My heart and soul are in my work, so much so, that even a single night's 'holiday' from lecturing makes me uneasy; each Sunday, with its usual threefold preaching, is a day of high and holy enjoyment. I have repeated testimonies of the good which results, under God's blessing, from my work; christian ministers and friends, of every evangelical denomination, usually welcoming me in the places I visit, and I meet with kindly treatment.

I could present, on the other side, a 'balance' of petty grievances; such as a little coldness shown me in quarters where I could not expect it, and a little foolish and suicidal opposition from two or three persons who, from their sacred office, ought to have been among my heartiest supporters. But in this world of imperfection, where, the longer a man lives and the more he thinks and observes, the less perfection he expects in himself and others, and the more he feels humbled and desirous of others forgiving his own imperfection,—such a petty 'balance' is not to be thought of. I desire humbly to render up the remainder of my life to God and Christ, to labour incessantly for the spread of that precious and soul-enfranchising truth which I have found, and I entreat a remembrance in the prayers of christian friends for the blessing of increasing success in my work."

Baptisms.

FOREIGN.

INDIA, *Delhi.*—The castes and religions of sixty-five persons baptized in 1860, is furnished by Mr. Broadway.

HINDUS.	
Brahmins	1
Khatris	3
Kaysth	1
Jat	1
Chumar	33
Total	39

MOHAMMEDANS.	
Pathans	10
Shikh	4
Moguls	4
Syud	1
Total	19

OTHER BODIES.	
Church of England	4
Church of Rome	1
Greek Church	2
Total	7

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a talented and zealous christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents. In connection with the Delhi Mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the conference, the brethren Parsons, Gregson, and Evans, went over. Previously, Mr. Smith reported that the people there evinced a remarkable thirst for the work of God, and that in the bazaar the people came together in crowds to hear it preached. On another occasion Mr. Parsons was not only favoured with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace christianity. On this visit they baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the Lord. These, with previous baptisms, make a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the gospel as about Delhi."

CHINA, *Shanghai.*—On his return to Shanghai, Mr. Hall had the pleasure to find that the services in his house with the sailors had been kept up by Mr. Kloekers and Mr. Cowie with increasing usefulness; and before leaving Shanghai for Chefow, he had the satisfaction of administering the ordinance of baptism to two persons,—one English and one Chinese,—the first fruits of our mission in China. Mr. Hall thus relates the incident, and the formation of the first English baptist church in China:—"On sabbath afternoon, April 7, at the American baptist chapel in the city, I went into the baptismal waters. For some considerable time I had been convinced also of the christianity of my cook, and he was baptized at the same time. Brother K. addressed the Chinese, and I said a few words in English. The same afternoon, we, that is Mrs. H., Brother K., Mr. Tong, 'Du-ming-yuih,' and myself, together commemorated the Saviour's dying love, and, in effect, formed the 'first English Baptist church in China.' The *Acason* is now leaving; several on board, including Mr. Tong, ascribe their conversion to either Mrs. H.'s or my own influence under God, and many real christians on board are seriously asking, 'What is the Master's will in relation to baptism?'"

DOMESTIC.

Newport, *Isle of Wight*.—A novel scene was witnessed in the baptist chapel in this town on the evening of Monday, Aug. 26, when the Rev. J. G. Procter, Independent minister, baptized a member of his congregation, who had applied for admission into his church, but who, not having been baptized, and refusing to be sprinkled according to the mode practised by the Independents, desired to be immersed. They both went down into the water, and the minister baptized the candidate in accordance with the scriptural mode. Baptismal waters may become less and less a barrier between us and our sister denomination. Some, even in these parts, are beginning to look at the matter, saying, "Well, after all, it is not so bad." Others are looking into it and saying, "I think I ought to do so;" and some are thus obeying the Divine command by being buried with Christ in baptism. On Lord's-day morning, Sept. 8, Mr. A. C. Gray, minister of the above place, baptized *five* believers in the Lord Jesus, who were received into the church in the afternoon of the same day. A. H. S.

Greenwich, *Lewisham Road*.—We have just had a very interesting baptismal service. After addresses from our senior pastor, Mr. Russell, and Mr. Page, missionary from India, our junior pastor, Mr. Dennett, went down into the water and baptized eleven disciples of the Lord Jesus. Two were husband and wife; one a husband whose wife had been recently baptized; two were a son and daughter of one of our missionaries, and three were from the Bible class. Our prayer for all of them is that they may be faithful to their Lord and his people, even unto death. We are happy in being able to report that more are in a hopeful state—asking the way to Zion. Truly God is blessing us! B. B.

Bedford, *Mill Street*.—Mr. Killen preached on the subject of baptism, and then immersed five disciples, two men and three women, on the last sabbath in August. Two were husband and wife; another was an aged sister, who through bodily infirmities was long prevented, but anxious to obey her Lord, she now ventured; and another was a young man who had been brought up in our sabbath school, and afterward went out into the world, and sought happiness in its pleasures, but found that the way of transgressors is hard. He was brought back with weeping and supplication, and gave good evidence of repentance toward God, and faith in Jesus. May the Good Shepherd keep them all unto eternal life!

Padiham.—We had a crowded and attentive audience on the last sabbath evening in July, when our pastor, Mr. Brown, after a discourse on being baptized for the dead, immersed seven believers. One of these had been connected with the Church of England, but had been led to see that the baptism, or rather the sprinkling, of a babe, has no foundation in the Word of God. Two were sabbath scholars; and two were boys—one of them the son of a deacon of the church. These were all added to our fellowship, and the hearts of many were made glad by the very interesting and cheering services of the evening.

A. B. B.

Forncett, *Norfolk*.—It gives us pleasure to report that the good cause is yet progressing amongst us. We baptized an aged believer in July, and in a few days eight more followed his example. On Aug. 11, two more thus put on Christ. Two of the above were husband and wife; and two were a mother and her son, who, until lately, had attended the "Parliamentary Church." We have just held a very pleasing harvest thanksgiving service.

Swanwick, *Derbyshire*.—The ordinance of believers baptism was administered at this place, Aug. 4, when Mr. Handford preached a sermon on believers baptism, which was heard with great attention, after which seven friends were baptized. Also, on Aug. 15, another candidate was baptized. We are encouraged by these additions to persevere, and we hope many more will yet be induced to say—

> "Through floods and flames, if Jesus lead,
> We'll follow where he goes;
> Hinder us not! shall be our cry,
> Though earth and hell oppose."

H. A. B.

Machen, *Monmouthshire*.—On the evening of the first sabbath in Sept., our pastor, Mr. Richards, had the pleasure of leading two sisters down into the water, baptizing them after the pattern of the scripture records. R. G.

Quorndon, *Leicestershire*.—Five women were baptized by Mr. Staddon, after preaching on the subject of baptism, on the first Lord's-day in August. One of these had been a Wesleyan.

LONDON, *East Street, Walworth.*—This oldest of the dissenting churches in this populous neighbourhood has been in a languishing state a long time; but through the tender mercy of our God, the day-spring from on high hath again visited us. Mr. Alderson, the recently settled pastor, whose labours the Lord is blessing, baptized, on Aug. 29, seven believers, all in the prime of life, who thus witnessed a good profession. May they be enabled to maintain it through life! These, with twelve others who have long sought for a home, were received into the church on the following Lord's-day. J. S.

Metropolitan Tabernacle.—On Thursday evening, Aug. 29, twenty-one believers in Jesus were baptized by Mr. Spurgeon, making a total of two hundred and one baptized by Mr. S. since the opening of the Tabernacle in March, 1861. C. B.

[We shall be happy to receive regular reports of baptisms at the Tabernacle, with any interesting facts of the candidates or the services.]

LEICESTER, *Carley Street.*—Mr. James baptized three believers in the Lord Jesus, on Thursday evening, August 1; and six more on Wednesday evening, Aug. 28. One of these had been a local preacher among the "Primitives."

T. S.

Friar Lane.—On the first sabbath in September, Mr. Pike led three candidates down into the water and baptized them; one was an aged woman, who had, for some time, been hindered by her relatives, and another was the sixth son of the Editor of the *Reporter.*

RUSHDEN, *Northamptonshire.—Succoth.* —Mr. Drawbridge discharged the pleasing duty of baptizing twelve believers, six of each sex, on the last Lord's-day in August, who were added to the church on the same day. We trust that all these will ever be found among those who follow the Lamb whithersoever he goeth, until they see him as he is.

WALES.

ABERDARE, *Bethel.*—On Lord's-day, Aug. 11, we met in the open air, when we had the pleasure of hearing a sermon on the "One Baptism," by the Rev. B. E. Thomas, after which our pastor, Mr. Price, baptized two young believers. And on Lord's-day, Sep. 8, we met at the water-side, in the open air, and though the rain came down in torrents, we were accompanied by hundreds of witnesses. Mr. Price, our minister, having read portions of scripture, prayed and gave a short address, he then led into the stream three sisters, whom he baptized into the sacred names. They were received at the Lord's table in the evening. This makes the fourth baptism within the month, and we are looking forward for others to follow.

Calvaria.—Aug. 25, after a discourse by our pastor from Gen. v. 22, he baptized nine disciples; and again at the close of our week day service on the following Thursday, Mr. Price baptized two sisters. We thank God and take courage.

PRESTEIGN, *Radnorshire.* — Mr. T. Davies, late of Bristol College, baptized a young woman on Lord's-day, Aug. 25. Our young friend had to pass through some severe trials in thus conscientiously obeying the divine command. D. G.

TREDEGAR, *English.*—Four disciples of the Lord Jesus were baptized in July; and five more on the last sabbath in August thus professed their faith in Him who died and rose again. J. L.

KNIGHTON, *Radnorshire.*—After a sermon on the baptism of the eunuch, Mr. T. Jones, of Widcot, baptized one believer on his profession of repentance towards God, and faith in our Lord Jesus Christ, Sep. 15th. More are on their way. B. R.

Baptism Facts and Anecdotes.

DR. CAREY, AS A BAPTIST.

AT the late centenary celebration of Dr. William Carey's birthday, Mr. Spurgeon said:—He liked Carey none the less, but a great deal more, for his being a Baptist. A great deal was said in these days against sectarianism, but they might, nevertheless, write him down a sectarian first if they chose. He loved all those who loved the Lord Jesus Christ in sincerity, but he was a thorough baptist notwithstanding, and he never concealed it. It was false charity that led any one to conceal a truth which he held dearly, lest he should offend some tender conscience. Let them love other men, think or speak as they would, but let them not to please them wear the gag or borrow the mask. As Baptists, they were getting too much into that way. Was there anything discreditable in the term "Baptist" that they should do so? If they had no doctrines and ordinances worth contending for, then, in the name of Him who made his Church one, let them cease to uphold those doctrines and observances; but if, on the other hand, they felt they were carrying out the Saviour's commands and imitating the Saviour's example, then let them not be ashamed to write on their banner that they were Baptists. In Carey's time there were many who thought that the work of missions should be left to the universal Church, forgetting that what was left to the universal Church was left to a universal nothing. What was not taken up by some one section of the Church was never taken up at all. In these days the different sections of the Church could unite with advantage for some purposes, but that was because the Church had learned some wise lessons from the past, and enjoyed the influence of light which had shone upon it in the past. He longed for the day when there would be no Baptist Church, because that could only be when their principles were adopted by the whole Church. Theirs was the only denomination whose universal triumph would be their extinction. But, until that day, commend him to the man who was not ashamed of a denominational title which his conscience compelled him to assume. But though he loved Carey as a Baptist, he could not do so if he believed him to be a man who did not love all that loved the Lord Jesus Christ. If they ceased to be honest they would cease to be christians, and certainly they would cease to be honest if they were ashamed of that which was the leading feature of their denomination.

FOURTEEN IMPORTANT FACTS OF BAPTISM.

1.—For more than two thousand years subsequent to the first promise of mercy, there was no initiatory ordinance for the children of God's people.

2.—When such an ordinance, even circumcision, was introduced, it was confined to one *family*, and their dependants.

3.—When first established, it had especial reference to a land or earthly inheritance, which only those could inhabit who received the rite.

4.—This rite only applied to one sex, while the other sex were not at all injured by their exclusion.

5.—Baptism, in the New Testament, is always put after believing and repentance; in a word, after regeneration; nowhere before it.

6.—In Mark xvi. 16, baptism is put between faith and salvation. Surely this shows its great importance, while the concluding part of the verse, and many other passages, shew that it is not necessary to salvation.

7.—All who believe are most plainly and positively commanded to be baptized.—Matt. xxviii. 19.

8.—There is no command in the New Testament to baptize infants.

9.—No proof can be furnished from God's word that infants ever were baptized.

10.—The Papists, and many Protestants, do not profess to ground infant baptism on the Scriptures, but on tradition and the authority of the church.

11.—Some of the most learned of the German Pædobaptists of the present day, assert that there is no proof whatever of infant baptism being practised in apostolic times.

12.—Many Pædobaptist ministers repudiate the Abrahamic covenant as affording any warrant for infant baptism.

13.—Those dissenters who baptize infants, but who reject the teaching of the Assembly's Catechism on this point, have not clearly stated what are the benefits baptized infants have beyond those who are not baptized.

14.—Numbers have never been a test of truth; but the true doctrine of baptism is making way rapidly among the followers of Christ.

The commission (Matt. xxviii. 19) to baptize *disciples*, could not be set aside by any other baptism. *John's* baptism did not serve for this. (Acts xix. 1—5.) Admitting, for argument's sake, that *infants* were baptized by the apostles, it could not have been on the ground of this commission, which could not possibly apply to infants; it must have been a different baptism, not interfering with the baptism of believers. If in one instance only the apostles practised infant baptism, the rite is established as being "from heaven;" *but a million such instances would not set aside believers' baptism. Whosoever believeth must be baptized.*

Sabbath Schools and Education.

BIRMINGHAM QUAKER SCHOOL FOR MEN.

One of the gratifying proofs of the usefulness of the school, and the appreciation in which it is held by those for whom it was commenced, is seen in the number constantly waiting for admission: the classes having been enlarged to the utmost, new-comers must exercise patience. Birmingham attracts artisans and artificers from all parts of the realm, and from the continent, and the Germans who bring their skill as tin-smiths, or glass-engravers, to a better market than they find in Fatherland, show themselves among the readiest to enter the school. To learn to write, or to improve in spelling and penmanship, appear to be prime motives with those who seek admission; but very few are content to stop at these results; a new motive is awakened, and the greater number—as demonstrated by years of experience—remain in the school for the sake of the religious instruction. They hear brief, simple, and affectionate expositions of Scripture, such as they can all understand, and little by little perceive a meaning in truth and goodness which they never suspected before. What the results are may be seen in their diligent attendance at the school, in their behaviour one towards another, in their daily work, and in their homes. 'If our teacher ain't ashamed to stop and shake hands with us o' worky-days, and ask us how we are getting on, surely the least we can do is to be civil among ourselves:' such is the sentiment. And 'when our teacher calls on us he knocks at the door; don't come bouncin' in as if he was somebody; so let us knock where we calls.' A man can hardly rise early on a Sunday morning, make himself clean, put on decent attire, and take ninety minutes of proper schooling, and be content to go back to a dirty home, or dissolute companionship; and if he be a husband and father, as many of these scholars are, so much the more will he shrink from impropriety. Hence dwelling-places have become homes in the best sense of the word; wives and sisters have joined the female school; and neighbourhoods have felt the beneficial influence of good example. One man, a shoemaker, inspired with a desire to impart somewhat of the good he had received, opened a school for out-cast boys, and has made a hopeful impression on the hopeless. The four men mentioned before still remain in the school, the discontented one did not 'cut it,' and is now prosperous; another has become owner of the house in which he dwells; another has risen to be a master lamp-maker, and employs half-a-dozen journeymen and a number of boys on his own account.

"There came one Sunday a man craving admission, who, after a while impressed by the teacher's words and ways, trusted him as a friend. 'I was a stockin'er at Hinckley,' he said, giving some particulars of his history, 'and earned on'y six or seven shillin' a week. Little enough to keep myself and wife on, and I was so miserable, that one day I set off for Birmingham to look for some'at better. A precious time I had walking about the streets lookin' for a job: at last a Quaker lady got me to carry in a load o' coals, and give me sixpence more than I bargained for when I'd done, and a meal o'vittles besides. A nice lady she was. I always liked the Quakers after that; and when I heard as they had a Sunday school to teach poor fellers writin', I come to it, and have no call to repent doin' so. Well, sir, I got took on at a screw-factory, kept steady, and had thirteen shillin' a week: sent for my wife and children out o' Leicestershire, and wasn't they happy! Then I was put to overlook a few women, and had sixteen shillin', and thought my fortin was made; and when a'ter a bit I was rose to a pound, I didn't seem to know what to do wi' so much money. However, the gaffer failed, and couldn't pay; but I stuck to'n, takin' a bit o' the rough a'ter the smooth; and what did he do, why, sir, when things begun to come round, he turned me off, and took on a new hand. So there I was; but soon got another place at twenty-five shillin' a week: was'nt I happy, sir? Afore long the old gaffer come and wanted me to go back to'n, and offered twenty-seven shillin' cause the new would'nt suit. No, says I, I've got a good master now; and I ain't a goin' to leave'n for two shillin' a week.'

I am not one of those who think it essential or desirable to show that money attends on morality: 'A man's life consisteth not in the abundance of the things that he possesseth,' yet it is nevertheless true that morality begets economy, and economy has much to do with domestic comfort. I have had my eye on this Birmingham school for years, have met the scholars on sundry occasions, have called on them in their homes, and could not fail to observe an elevation of sentiment, and a well-to-do aspect, which are not the eminent characteristics of the working-classes generally. And, seeing that the trade of the town is liable to fluctuations, and work to fail, the men find a powerful motive to industry in the desire to provide resources against lack of employment. If all the working-men of England had profited by instruction in the same kind and degree, there would be no room for misgivings on the question of entrusting the six-pound householders with a vote (perhaps there is none as it is); on the contrary, we may believe that the middle and upper classes whose political misconduct has been made the subject of parliamentary inquiry and condemnation, would be shamed out of their flagrant dishonesty by good example from below.

Religious Tracts.

SWEDEN.

The laws in Sweden are most stringent for the prevention of dissent, and absolutely forbid, under pain of fine and imprisonment, any religious act or service whatsoever except those regularly connected with the state church; there is, at the same time, *entire freedom of the press*, and sentiments, which it is a crime to speak in a private room to half a dozen friends, may be freely circulated *in print*, throughout the length and breadth of the country. The impossibility of such a state of things long prevailing will be readily perceived by the English mind, and the result in Sweden already tends to prove that while the people are enlightened by a free press, religious intolerance must soon succumb to the power of public opinion.

Soon after Mr. Wiberg's arrival in New York he became connected with the American Baptist Publication Society, and was engaged in preparing books and tracts in Swedish; and the Society finally determined to organize a system of missionary colportage, and appointed Mr. Wiberg its superintendent at Stockholm. Special services were held on occasion of his being set apart for this work; and before leaving the shores of America he was united in marriage to a devoted member of a baptist church in Philadelphia, a lady eminently qualified to sympathise with and assist him in this work of faith and labour of love. Mr. and Mrs. Wiberg reached Stockholm in November, 1855, and were hailed with great joy by the brethren there. The Lutheran press took immediate notice of his arrival in terms of alarm and warning; a number of tracts were widely circulated against the baptists; from the pulpits of the state churches they were loudly condemned, and every obstacle which could be devised was placed in the way of the newly-appointed colporteurs. One of them, Swen Swenson, after giving an interesting account of services in which he had preached to crowds of eager listeners, says:—"I was sitting quietly one morning explaining the word of God to some friends, when suddenly the house was filled with enemies of God and all righteousness. They pushed me off the chair on which I sat, giving me repeated blows on my head, and pulled out my hair by the roots. They then dragged me out of the house to another place, where they recommenced striking and kicking me." After further ill treatment, he was taken to the prison; he then says:—"Here I was met by the gaol keeper with curses. They then proceeded to clip my hair close to my head, strip me of my clothes, and drench me with cold water; after which they put on me a prisoner's dress—a very coarse, thin, grey material—and threw me into a dark cell. As the weather was quite cold, I was seized with a violent chill. But the Lord strengthened me, and so manifested himself to me that I was able to rejoice in him, and to feel I was not left alone.

From this place I was removed to a cell where I could see. Here I remained three days; after which I was placed on a prisoner's car, and driven to my native place to be set at liberty. So terribly had the people been frightened, that even Christians were afraid to receive me into their houses. A watch was then set in every village to arrest me in case I should cross the boundaries of my own parish."

Soon after Mr. Wiberg's arrival in Stockholm he became pastor of the church there. A Sunday-school was formed; tract-distribution and house-to-house visitation amongst the poor were commenced by the members; a winter school for giving instruction to the colporteurs was undertaken; and on Jan. 1, 1856, Mr. Wiberg issued the *first* number of a religious periodical called the *Evangelist*, which has since reached a large circulation.

The statistics for the past five years are:

Jan., 1856	12	churches	476	members
" 1857	21	"	961	"
" 1858	45	"	2,105	"
" 1859	69	"	3,487	"
" 1860	102	"	4,548	"

Mr. Wiberg has been this year travelling in England and Scotland with a view to obtain funds in aid of the Mission, especially for the erection of plain places of worship, and for supporting additional colporteurs in the districts yet unvisited.

Intelligence.

BAPTIST.

BRISTOL.

The New City Road Chapel.—This handsome structure was opened on Wednesday morning, Sep. 11, with a prayer meeting; after which the bazaar was reopened. In the afternoon the place was excessively crowded to hear the Rev. C. H. Spurgeon, who preached from 1 Sam. xiii. 20, "But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock." After a tea-meeting in the Circus, it was opened for the evening service, when a scene of sad confusion and disorder ensued.

Service was commenced by Mr. Spurgeon giving out a hymn; and after it had been sung the rev. gentleman urged upon them to remain as quiet as possible. He then read the 32nd Psalm, commenting upon each verse as he proceeded. Before he had concluded the Psalm a loud knocking was heard on the outside, and it was stated that, although the avenues were crammed with anxious listeners, there were still thousands outside desirous of being admitted. This caused a little commotion, and Mr. Spurgeon expressed an opinion that the services of the police should be secured to restore quietness, and prevent any further disturbance. The confusion, however, continuing, Mr. Spurgeon called upon the Rev. E. Probert to engage in prayer. Mr. Probert accordingly offered up a fervent prayer, during which the knocking at the doors and the wooden sides of the building was continued with unabating vigour; and the heads of men who had climbed up the "stays" were seen peering through the ventilators at the base of the roof.

Mr. Spurgeon, finding it impossible to proceed, said he should be glad to preach outside if he could, but the state of his health would not allow him to do so.

A person in the centre of the arena, who had evidently not heard the rev. gentleman's remark, said there were thousands of persons outside, and it would be better if Mr. Spurgeon could preach to them.

Mr. Spurgeon repeated that he could not preach out of doors. He was in a predicament of a man who had too many to hear him, and wished that some other man would come forward to take one-half of them to himself. His nerves were thoroughly shattered by a late accident. He hoped that some person would go to the police-station for assistance.

A Voice: Perhaps some friend will preach to them outside.

Several Voices: Mr. Probert; Mr. Pratt.

Mr. Pratt was requested to undertake the duty, but he did not leave the building.

Mr. SPURGEON then said he would endeavour to preach as well as he could, and summon all the courage he had to do so. He wished, however, he had the strength he possessed a few years ago, but he had preached ten times a week, was thoroughly knocked up, and was getting old before he was young. The rev. gentleman then selected for his text Job viii. 14: "Whose hope shall be cut off, and whose trust shall be a spider's web." He observed there were these three points:—*First:* What the hypocrite's hope is like; secondly, some things the hypocrites could do; thirdly, some things the hypocrites could not do.

Here an interruption occurred, and the following scene took place:—

A Voice from an entrance: Here is no police here.

Mr. Spurgeon: Some of you strong men will have to go and battle with the crowd.

A Voice: Could not Mr. Spurgeon speak briefly to them?

Mr. Spurgeon: If there was a possibility of preaching to the same congregation at another time I would do so. Have you all tickets?

A Voice: Preach out of doors to-morrow.

Mr. Spurgeon: I will come again in any reasonable distance of time to preach. I will do anything if I have the opportunity to preach, but I cannot control myself now; therefore, I cannot preach to you to-night. (Signs of disappointment and regret.)

The gentlemen on the platform held a consultation together for some moments.

A Voice: I propose that we sit still for half-an-hour. I think the mob will disperse by that time.

The Rev. J. Davis, however, instantly gave out a hymn, which was sung.

Mr. Spurgeon: If there's any possibility of preaching at all—

A Voice: There's only one remedy. I will undertake to go down from the building by a rope and fetch the police.

Another Voice: Don't be afraid. There's an inspector of police outside, and Mr. Spurgeon might consider himself safe.

Mr. Spurgeon (to the gentleman who had volunteered to be let down by a rope): Will you kindly do it?

Another Voice: I'll go with you.

Mr. Probert: You can't go; if you go out they will rush in.

A Voice: We can drop ourselves down.

Another Voice: We have an inspector of police outside, who has made the necessary arrangements for keeping order. If we are now quiet, Mr. Spurgeon might preach for half an hour.

Mr. Spurgeon (who seemed to be labouring under illness, and frequently had recourse to smelling salts): Preaching is not like plying a pump handle—merely moving it, and out it flows. Whatever I say will be rambling; and I almost feel that I shall not be able to preach. I feel I can hardly stand upright. (Expressions of sympathy.)

Mr. Spurgeon (after a little rest): I will try again. I will commence again—and oh! that the Lord may be pleased to strengthen me that I may be able to address you! ("Amen" from many of his hearers.) He then delivered a very short address.

Mr. Spurgeon left the building before the mass had attempted to move, and thereby escaped any inconvenience which he might otherwise have experienced in threading his way through the crowd outside. The greatest order was observed by the audience in making their exit, and the outsiders, finding that Mr. Spurgeon had gone, gradually dispersed.

The nett proceeds of the day's services amounted to £140.

We hear that Mr. Spurgeon received such a shock to his system at Bristol, that he now fears he shall not be able to preach abroad again for "some months."

The General Baptist College, which was formerly conducted at Leicester, and recently at Sherwood Rise, near Nottingham, has just been removed to the hamlet of Chilwell, contiguous to the large manufacturing village of Beeston, and about four miles from Nottingham. At the Association held at Leicester in June, further accommodation being required, it was deemed desirable to purchase and enlarge the premises at Sherwood Rise, and a subscription list of promises to the amount of £1,650 was forthwith opened. After the Association, the Committee, finding that more eligible property was in the market at Chilwell, inspected it, and wisely determined to secure it at a moderate cost. This has been effected, and as we have just returned from a visit to the place we shall attempt to describe it for the information of our readers, and especially of the subscribers. After a five minutes' "threepenny" ride, in company with brethren Hunter of Nottingham, and Lovekin of Basford, to the Beeston station by a Derby train, and a twenty minutes' walk, we came to the Nottingham and Birmingham turnpike road which passes through Eaton, Sawley, Donington, and Ashby. Entering the gate, just beyond the house and lovely gardens of Mr. Pearson, which the property adjoins, we pass up a carriage road through a shrubbery to the President's house, which was first built as a country residence by Mr. Goodacre, of Nottingham. The front of the house presents a singular specimen of fanciful architecture, something of the Tudor style, yet not entirely so. It appears that, after a time, Mr. Goodacre gave up his establishment in Nottingham, and having erected suitable buildings, and an observatory tower, behind the house, opened what was called a "Proprietary College." There is a spacious gravelled yard between the house and the college, but the communication is covered on one side. The interior of the house is almost as singular as its aspect, in the arrangement of its rooms, staircases, closets, and kitchens. The college, on the ground floor, comprehends a spacious kitchen, and a large oblong room, capable of receiving the library on its walls, and of accommodating the students when at meals. This room also, being divided by folding doors, appears to be adapted to the use of the two tutors. Staircases at each end lead to about twelve dormitories and studies above, which are spacious, dry, and well lighted, affording pleasant views of the adjacent country, especially of Clifton Grove, so celebrated by the genius of the favourite poet of Nottingham, Henry Kirke White. In each of the studies is a fire-place and other conveniences. Patent lamps will be used, as the Beeston gas-mains do not extend nearer than about half a mile from the place. The grounds adjoining are compact, forming a square reaching from the back of the college, by a gentle descent, down to the Nottingham road. There is a fine grass field of several acres in front of the house, and a smaller field on the north-east of it, which adjoins the gardens of Mr. Pearson. On the north-west, running parallel with the buildings, is a large kitchen-garden, at the bottom of which are out-buildings for cows, pigs, and poultry, and beyond them an orchard of young fruit trees. Before the house is a grass-plot with walks and flower beds, and four glass-houses for vines or flowers. But the gardens have been long neglected, and will require much labour and attention to bring them into order. When this is done, skilfully and tastefully, the place, from its slightly elevated position, will present a very pleasing and interesting appearance, and may be easily recognized by passengers on the Nottingham railway. We understand that a sketch of the property will be executed as early as convenient. The session has been delayed in consequence of the removal; but yesterday, Sep. 23rd, half of the students had arrived, and they all expressed their delight with the situation and its accommodations. We have given this somewhat lengthy but imperfect description of the place, as it is a remarkable fact in the history of the General Baptists, who have never before possessed property of their own. It does not appear from this movement that they "are likely to become extinct," as one who was brought up among them, and ought to have known them better, seemed prematurely to predict in a discussion on the union of the two sections which took place last summer in one of our periodicals. We may just add that the address of the residents will be Chilwell College, Beeston, Nottingham.

Bible Translation Society.—The Committee of this Society have lately voted the sum of £850 in aid of translations of the Scriptures by baptist missionaries. £400 for Indian versions; £150 for the new version by Mr. Carter, of Ceylon; £100 for a version in the Cameroon language, by Mr. Saker; and £200 towards the Oriya version, by Mr. Buckley, of Cuttack.

Baptist College, *Pontypool.*—The session of this college has commenced with thirty-seven students. The support of so large a number of young men far exceeds the amount of the annual income of the society. The committee are doing their utmost to meet the demand, and trust the churches will liberally sustain them. There are still fourteen more applications for admission.

Brixham, *Devon.*—Very interesting services were held here, Aug. 23, on the retirement of Mr. Moses Saunders from the pastorate through age and infirmity, and the introduction of Mr. W. Laskey as his successor. The esteem in which Mr. S. is held was seen in the cordial sympathy of a large assembly of ministers and friends.

Ireland, *Ballymena.*—The handsome new chapel erected here was opened for divine worship on Lord's-day, Aug. 25th; when two sermons were preached by Mr. W. Brock, of London. The attendance was large, and £132 was collected. This is cheering; and will not only encourage Mr. M'Vicker, the pastor, but instigate the Baptist Irish Society to further efforts.

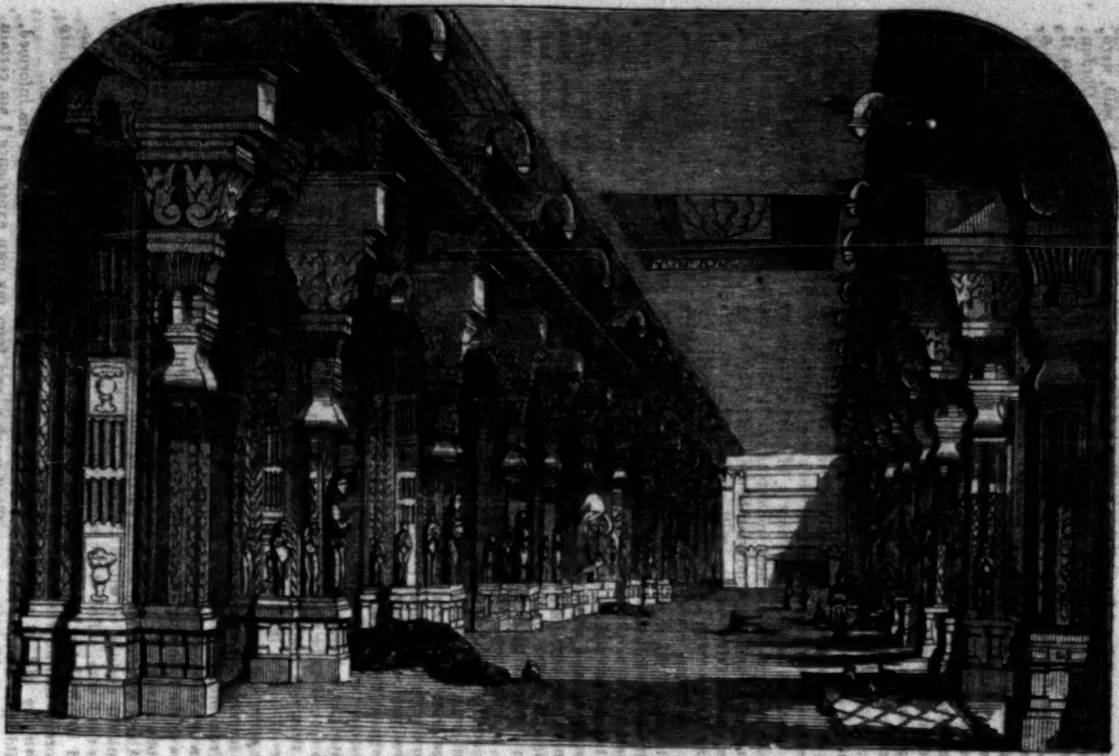
Birmingham, *Bond Street.*—It affords us much pleasure to find that this place of worship is again appropriated to its legitimate use; Mr. J. Davies, from Rawdon College, having been engaged as the minister. We cordially wish him success in his attempt to restore the "waste places."

Loughwood, *Devon.*—The ancient baptist chapel at this place has been repaired; and was re-opened with sermons by Lord Teynham, and Messrs. Price of Montacute, and Edwards of Chard, Aug. 15th.

Cheltenham.—*Rev. James Smith.*—We regret to hear that this active minister has been visited with a severe stroke of personal affliction, and that there is little hope of his recovery.

Removals.—Mr. W. Burton, of Berwick-on-Tweed, to Badcox Lane, Frome.—Mr. W. Davies, of Pontypool College, to Tabor, Brynmawr.—Mr. John Nickalls, of St. Ives, to Princes Street, Northampton.—Mr. John Davies, of Rawdon College, to Bond Street, Birmingham.—Mr. Edward Carey Pike, of Regent's Park College, to West Street, Rochdale.—Mr. C. W. Vernon, of South Molton, to Tetbury.—Mr. A. Powell, of Westmacote, to Appledore.—Mr. H. Hall, of Rawdon College, to Zion, Bacup.

Recent Recognitions.—Mr. Giles Hester, at Wood Gate, Loughborough, Sep. 24.—Mr. J. L. Evans, late of Haverfordwest College, at Bethel and Soar, Breconshire, Aug. 15.—Mr. Owen Griffiths, of Haverfordwest College, at Risca, Monmouthshire, Aug. 19.—Mr. John Harrison, of Nottingham College, at Lombard Street, Birmingham, Sep. 24.



CHOULTRY, MADURA; A RESTING PLACE FOR PILGRIMS.

MISSIONARY.

MORE MISSIONARY MARTYRS AT ERROMANGA.

FROM a letter dated Erromanga, June 7th, 1861, we extract the painful particulars of this sad event.

"On the afternoon of the twentieth I was in the act of writing a note to Mr. Gordon, when I was startled by a native (David-uti,) followed by others of the Mission boys, rushing across the river and shouting that the Bunkhill natives had killed the 'Missi.' I immediately armed myself, and the few foreign natives which I have, and started in pursuit of the murderers, but unsuccessfully. I found the bodies of Mr. and Mrs. Gordon lying on the ground horribly mangled, and I saw at a glance that anything in the shape of surgical assistance was out of the question, as, from the nature of the wounds, death must have been instantaneous. I went and locked up the mission-house, and set a guard of ten natives, well armed, to defend the property. I then went and selected a spot for the grave: it is situated on the right bank of the river, near the spot where Williams was killed, and over-shadowed by cocoanut and banana trees. In the morning I made two coffins, in which the bodies were placed, and at two o'clock we carried them to the burying-place. There, at my request, a native named 'Mana,' who had been for some time at the Samoan Institution, and who acted as a teacher to Mr. Gordon, conducted the services. A hymn having been sung, he gave an address, which, to judge from the effects produced, must have been deeply felt; and, a prayer having been offered up to Almighty God, the bodies were consigned to the earth. It was deeply interesting for me to witness the emotion exhibited by a native standing next to me, who seemed to be utterly overcome by grief; yet this very man, in 1839, murdered another of God's labourers, John Williams. The tears and lamentations of all present at the interment it was painful to witness.

From the accounts which I have gathered from the natives you may rely on the correctness of the following description of the murderous attack.

About noon of May 20th, a party of nine Bunkhill natives, of whom the chief Lova was the leader, called at the mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Naru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had, unfortunately, sent all his boys away to gather grass for the roof of the new house, and was unattended, when Naru-bu-leet walked up to him, and asked for some calico for himself and the others of the party, who, he said, were waiting at the mission-house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, 'Give these men a yard of cotton each.' This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Naru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had, therefore, better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, 'I have not yet eaten, but never mind, I can do so as well at the house.' And wrapping up the plate in his handkerchief he started up the hill, followed by the native. On arriving at the ambush, Naru-bu-leet buried his tomahawk in Mr. Gordon's spine. He immediately fell, uttering a loud cry. Naru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was 'Ouben,' ran towards the mission-house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out, and was standing near an outhouse. She asked Ouben what all that noise was about. He laughed and said 'Nothing: it is only the boys amusing themselves.' She said, 'Where are the boys?' and turned round. Ouben then, with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder-blade; and, on her falling on a heap of grass, he nearly cut the head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God's most zealous servants. It is now four years since Mr. Gordon and his wife arrived here—viz., since 14th June, 1857, and during this time they have laboured hard among the rude and ferocious Erromangans with little apparent success. Privations of the most distressing kind have been cheerfully and uncomplainingly borne, and the many attempts made against their lives, although hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.

The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows:—Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials,